THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish." BOOK OF MORMON, 2 NEPHI 9: 28.

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WORLD-WIDE TRAVELERS ON TEMPLE SQUARE*

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY AND SUPERVISOR OF THE BUREAU OF INFORMATION

MY BRETHREN AND SISTERS: The Japanese gentleman present this morning on the stand with us was Dr. Seiska Tada of the University of Tokio, Japan. He is at the head of all the railways of the government of Japan and this is his first visit to America. Doctor Tada is one of the very many distinguished men who have visited the Temple Block Mission this year. There has grown up at this Mission a wonderful center for the entertainment of tourists who come to Salt Lake City.

Recently we had a party of German scientists who for three days kept coming to my office to talk on the subject of religion and science. One of these distinguished men was a relative of the great German historian and philosopher, Oswald Spengler, whose book entitled *The Decline of Civilization in the West* is one of the outstanding works of history. It is considered by some to be the most scholarly work on history written since the days of the French philosophers of the eighteenth century.

We had the pleasure of conducting a party of French actors through the grounds one day last summer, and when we took

*Address delivered at the fourth session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 8th, 1927.

them to the stage of the old Salt Lake Theatre and told them the story of the building of the great theatre in the wilderness, they were overcome by its beauty and idealism. We have working at the Mission fourteen brethren and sisters who willingly give much of their time in coming to the Bureau of Information to conduct tourists through the grounds and buildings. They are very faithful, and are doing a very important work.

INQUIRIES FROM ALL THE WORLD

From all over the world we receive letters asking about Utah and the "Mormons", and while it sometimes requires weeks to answer them, information is sent as requested, and many of our letters have been printed in leading newspapers of the world. It is necessary that we missionaries become careful and comprehensive readers, for the questions asked cover a wide field of knowledge on religion, science and philosophy.

During the months of June, July and August we averaged from eight to ten thousand people a week. The groups are cosmopolitan in nature. One day we had twenty-two states represented and in another group there were thirteen nationalities represented. It is our object to welcome every tourist who comes here, and to make him feel that we are servants in God's house; and if there is anything we can do for him it is our desire to do it.

During the past year we have had a missionary class consisting of the missionaries of the Temple Block. To give you an idea of the instruction the brethren and sisters receive, I quote to you one of the twenty letters that was placed in their hands to study:

TO THE MISSIONARIES OF THE TEMPLE BLOCK MISSION

Dear brethren and sisters: In conversing with a company of tourists on the Temple Block try to understand the nature of the people with whom you speak. The spirit of crowds is often very much the same, and there are some dominant personalities who will lead the conversation. In conversing on the Gospel, remember that you can give your views freely if you will bring your hearers to you. There are always so many vital truths common to all people. Belief in God and the great work of Jesus Christ our Lord will find a happy response on the part of your hearers. If you speak about the beauties of the Holy Bible and of the Bible as a work of history and religion, you will win the people to your side, and then it is time to explain something of the Gospel of Jesus Christ.

Let me give you an example of how I was able to interest a crowd not long ago. We were in a museum, and a woman read the words of Emerson inscribed on the wall: "Man is lord of his own actions." As she went to copy them, she asked how I interpreted their meaning. The crowd was interested, and immediately I had the opportunity of explaining to her the vital principles of the ethics of the "Mormon" people. We have the right to choose between right and wrong, and the choosing of

right becomes more powerful on our part as we discern the spirit of the Gospel of Christ by our lives and our attitude towards the world and humanity. In fact, the thought of Emerson opens up the whole theme of the Gospel: Free Agency, faith in God, the principles of the Gospel by which we come to know the life that God would have us live. This was the way I interpreted Emerson's words, and the people listened.

Another little folder we issued is entitled *The Missionary's Responsibility*:

Any faith that lasts will teach righteousness toward man as a part of duty toward God. It was so in all the past and will be so in all time. Thousands of inscriptions exhumed in these modern times teach us this truth of the past, and we have Christ's teachings and those of His followers to guide the present. In this particular mission field on Temple Square, we come in close contact with people from every nation, every creed, every race, every tongue. They come in a peculiar frame of mind—they are curious, open-minded, tolerant and pleasant and without fear of petty worries and anxieties of everyday life. They are on a vacation, free and observant, critical and appreciative. For these reasons and many others I believe this Mission to be the greatest in the world. When they leave us we want them to have the wish, the desire, the determination to know something of the truth we believe to be the everlasting and true Gospel. We wish to inspire them with our ideals, our faith, concerning what we are and what we know we ought to be. That "Power that makes for righteousness" and "a Power not ourselves" is the basis of every reasonable faith and all durable hope. We wish to impress them with a knowledge of this Power as it has been brought to us and as it has brought our lives to their present state of righteousness toward man; we wish to impress them with a knowledge of what God is and what He has destined man to be.

We always meet these tourists and talk to them with this one thought in mind: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." To live this law means a careful study of yourself, as well as a careful study of the attitude, the mind and the feeling of the traveler, the tourist, the stranger, the brother who comes to you. We meet the learned and the simple alike. The Gospel to them all should be intelligible, attractive and convincing; but remember always that no truth is really important in our lives that cannot be simply stated. St. Paul expressed a fear for the Corinthians, lest, as the serpent beguiled Eve, their minds should be corrupted from the simplicity that is in Christ. Robert Louis Stevenson said: "My duty to my neighbour is not to make him good but to make him happy if I can." Does not this state Christ's admonition in another form? This is simple and true. How do we like to be treated? Do we wish to express our views? To answer this, imagination is absolutely necessary. We must for the time be the "other one." We must develop imagination or we seem ignorant and dull.

Loving God, loving one's neighbour as one's self, doing justice, is what the Lord requires of us. It comes to us through study, which is work; through prayer, through cultivation of imagination and sympathy.

We are very anxious that the spirit of reverence be increased in our hearts for these buildings and grounds, so that the tourist may know, rather from a spiritual influence than by words, that we have sincere faith in Almighty God. We show the visitors this great Tabernacle and our beautiful Temple. Marvelous buildings they are. The Latter-day Saints were never so happily inspired as when they erected these buildings. A House of God or Temple, such as this, is a "part of the great picture book of humanity." As I look over this vast congregation to-day, I am reminded of the words of the priest, Abul-Fazl, which appeared on the portal of his Temple in Kashmir:

> Oh God, in every Temple I see people who see Thee
> And in every language I hear, they praise Thee.

We are often asked what these buildings represent, and the answer naturally brings out the resourcefulness and courage of the founders of the State of Utah. But they signify something vital and far more important than the average man appreciates. I want to say that these buildings express the conception of the all-loving Christ as the Redeemer of fallen humanity. This is the thought that inspired the building of them, and it has vitalized every bit of our creative work and ideals in our history.

I was impressed this morning by what Doctor Tada said to me. He was to have left the building at ten-thirty, and when the hour came and I suggested that we go, Elder George Albert Smith was speaking, and Doctor Tada turned and said: "I beg your pardon, but let us wait until the gentleman who is speaking finishes his devotions to his God; then we will go."

ILLS OF HUMANITY

The success in preaching the Gospel of Christ lies in the method of approach. Impressions are lasting things, and if we can impress the people of the world with the spirit of our lives, it will go much further than words, "For he who walketh in the light has the truth, and the light shineth upon the paths of men." Much has been said at this conference concerning the ills of human society. The social order is in a furor, and there are five principal ills afflicting humanity. They are the unprecedented challenge to law and authority; hatred between man and man; the abnormal aversion of work; the excessive thirst for pleasure as the aim of life; and the gross materialism of the day, which denies the reality of the spirit in life.

I wish to add a larger element to this statement. To-day there is a great misunderstanding as to the meaning of religion. The difficulty with the various Christian sects is that religion does not exist for the saving of the soul but for the preservation and welfare of society. If Christ our Lord taught anything it was the fact that true religion and undefiled is for the saving of the

souls of all men. The trend of modern sociology has resulted in a false conception of the word "religion."

NEEDS OF THE WORLD

There are three distinct things needed in the world to-day as forces to spiritualize humanity: First, a revival and adherance to the Ten Commandments given to Moses on Mount Sinai; the second is a renewal of faith in God the Eternal Father, and in His Son Jesus Christ; and the third, a divine knowledge that in this day and age of the world the Gospel of our Lord and Saviour Jesus Christ has been restored by revelation. The Priesthood, sacred in its gifts, divine in its influence, and spiritual in its character, has been given to man directly by the power of God. These are the three great truths that must be taught to the human race.

The Gospel of our Lord and Saviour Jesus Christ is a champion of the truth concerning the redeeming love of God; it is the custodian of a particular and exclusive way in which the redeeming power reaches man. To have the right kind of belief in the plan of salvation is indispensable to right relations with God. We believe in the infinite power of the human mind; we hold to the truth that man is divine, and his personal power and individuality live throughout the countless ages of eternity.

I pray that we may grow in knowledge and in faith; and that the divine love of God will lead us to people with His divine message. Amen.

BOOK OF MORMON STUDIES*

The Second Migration: The second people to land upon the shores of the Western Hemisphere were the people of Lehi, called Nephites. They left Jerusalem about 600 years B.C., and their story is extended over a period of time a little more than a thousand years. The Book of Mormon deals chiefly with the history of this people; they will be considered later.

The Third Migration: Zedekiah, who was king at the time Jerusalem fell into the hands of Babylon, was taken prisoner by his captors, together with his entire family. His sons were put to death in his presence, after which his eyes were put out. He was bound in fetters, carried into Babylon and kept a close prisoner until his death.

"But among the king's friends who escaped were a number who carried with them one of Zedekiah's sons, named Mulek; and, according to the Book of Mormon, this company journeyed in the

*Lesson 7 of the Relief Society Course of Study—for use on the first lesson night in April.

wilderness and were brought by the hand of the Lord across the great waters into the Western Hemisphere."* Hence the people who were with him and who came from this original group were called after the king's son.

The Mulekites: "The Mulekites left Jerusalem at the time of its fall before Babylon, 588 B.C., and reached America some twelve years later than the Nephites."†

"It is learned by an incidental remark in the Book of Mormon that the colony of Mulek landed somewhere in the north continent of the Western Hemisphere; and for that reason the north continent was called Mulek, by the Nephites; and the south continent, Lehi; and this for the reason that the Lord brought the colonies bearing these names to the north and south land, respectively. How many years the colony of Mulek traveled, and in what direction, cannot be learned from the Book of Mormon, but it is quite evident that they landed in the north continent of the Western World, most likely in the southern part of that continent, say in the region of what is known in modern times as Central America. Thence they drifted southward to the valley of the Sidon, where they were found by the migrating hosts of Nephites under Mosiah."‡

These people cultivated the land, were industrious, and for a time were very prosperous. They founded a large and prosperous city, called Zarahemla after one of their foremost leaders, and, as was the custom at that time, the country round about a city derived its name from the city. Hence the country round about was called the "land of Zarahemla." See Alma 8:7. It was here that they were discovered centuries later by the descendants of Lehi, or the Nephites.

Deterioration of Language and Ideals: "Mulek's colony—the name is derived from that of the young prince it carried with it, not because he was really the leader of the colony, but doubtless out of a sense of loyalty and national pride on the part of those who would regard themselves as being entrusted by Providence with the fortunes of a prince of Israel—Mulek's colony, I repeat, in their hurried flight from Judea brought no records with them, no scriptures, no genealogies. The circumstances under which they made their escape from the Babylonians considered, it is not difficult to understand that records, scriptures, concerned them not at all. Flight, escape alone occupied their thoughts. In consequence of having no records, no written language of any kind, their language was much changed in the course of the centuries that had elapsed since their departure from Judea. So much so, in fact, that the Nephites could not understand them;

**New Witnesses for God*, Vol. II, p. 164.

†*Young Woman's Journal*, 1920, p. 520.

‡*New Witnesses for God*, Vol. II, pp. 164-5.

neither could the people of Zarahemla understand the Nephites, until instructed by the latter in the Nephite tongue. Moreover, having been without both written scriptures and a living Priesthood for centuries, Zarahemla's people not only no longer believed in God, but denied even the existence of a Creator. In a word, through ignorance and the demoralizing influence of contentions and internecine wars, they had deteriorated to semi-civilized and irreligious conditions. All this, however, in the course of time was changed. The people of Zarahemla soon learned the Nephite language, it being a language akin, of course, to their own. They were also taught in the Nephite faith; and instructed in the scriptures that Lehi's colony had brought with them from Jerusalem, and which Mosiah had brought with him in his northward journey. The happiest results followed this union of the two peoples."*

QUESTIONS

1. Relate in your language the events recorded in the Book of Mormon, Omni, verses 12 to 16.
2. What are the events enumerated in Omni, verses 17 and 18?
3. Read verses 20, 21 and 22 in Omni. Tell what you know of Coriantumr. To what people did he belong? How did the people of Mosiah find out concerning him?
4. Why is it necessary for people to have records and a written language?
5. In what way does modern Israel meet these requirements? Are you doing your part in keeping a written record of your family? How?

New Witnesses for God, Vol. II, pp. 165-6.

CONTENTMENT

Far across the verdant valley fall the golden shafts of sunset,
And the tree-tops seem transfigured in their halo of bright gold;
All the earth looks rich and mellow in the kindly haze of yellow;
Mating birds trill out the story that a million tongues have told.

Then the weary toiler ceasing once again his round of labour
With his willing beasts turns homeward through the deep'ning shades of even;
And the friendly lights appearing in the cottage windows, cheering
Seem, and fairer than the glow that lights the heaven.

Then a deep content enfolds him, for he sees with clearer vision,
And his humble lot seems glorified and worthy in his eyes;
On the stern hard face of Duty, glows a sudden charm and beauty,
And a wordless prayer of gratitude ascends the evening skies.

Estelle W. Thomas

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 22, 1928

EDITORIAL

"SACRED"—NOT "SECRET"

Two British Journals have recently opened their columns to an unbiased discussion of some of the tenets of "Mormonism", and, without taking a stand for or against the Church of Jesus Christ of Latter-day Saints, have published facts that were placed at their disposal. In correction of a half page of garbled fiction and deliberate falsehood, written by an ex-communicant of the Church and published by the *Sunday Mercury*, the President of the European Mission wrote a letter and article, both of which were given ample space and accorded the same position that was given to the writing that called them forth.

Acting upon its own initiative, and in the interests of publishing the truth about "Mormonism", the *Weekly Herald* of Glasgow recently devoted the front page of three issues to give to its readers, with commendable fairness, the findings of a first-hand investigation, during which Latter-day Saint missionaries were interviewed and other reliable sources consulted.

In each of the writings mentioned above, Temples were the outstanding topic of discussion, and the articles were illustrated with interior and exterior views of one or more of the seven such buildings now in use.

Not infrequently the supposed secret nature of these sacred edifices has been commented upon. Temples are not comparable to cathedrals or chapels. The Latter-day Saints have their buildings corresponding to such places of worship, and to them visitors are welcomed. It is a matter of common knowledge that Temples and the sacred work to which they are consecrated hold prominent place in the doctrines and practices of the Church of Jesus Christ of Latter-day Saints. That curiosity seekers are excluded from these sacred buildings, and that under normal conditions only members of the Church in good standing are permitted to enter, is also well known. But to say that they are given over to secret or clandestine practices is a gross untruth.

It is characteristic of humankind to be drawn to the unknown and to allow imagination to outrun reason where supposed mystery is involved. This strictly human trait, coupled with malicious falsifying, has been responsible for misrepresenting the work of Latter-day Saint Temples. While temple work, so-called, has probably reached greater proportions in this dispensation

than in any one previous, it is neither peculiar to the present age nor new to the Church of Christ of this day, as scripture, secular history and modern revelation abundantly attest.

After completion and before dedication, the public is invited to enter these structures. Tens of thousands of people from all parts of the civilized world were conducted through the Temple at Mesa, Arizona, the last to be completed, until the building was dedicated as a House of the Lord, from which time it became consecrated to the performance of ordinances of the Gospel of Jesus Christ for the living and the dead. But even after dedication Temples cannot be termed "secret." Tens of thousands of Latter-day Saints annually enter therein and receive essential ordinances for themselves or in behalf of their dead.

The same law and order that excluded the Children of Israel from the inner recesses of the Tabernacle in the day of Moses; the same that punished Uzzah with death for steadying the Ark of the Covenant; the same that brought leprosy upon King Uzziah for offering sacrifice in the Temple at Jerusalem without proper authority, even though he were king of the land, bids Latter-day Saints to deny entrance into the Temples of God to tourists, sightseers and curious onlookers.

Christ's Church of this dispensation reserves in holiness to the Lord that which has been built and dedicated to His eternal purposes. The terms "secret" and "sacred" are commonly confused, because the latter, of necessity, but in limited degree, partakes somewhat of the former to those who, unwilling to qualify themselves, are excluded from participation in temple ordinances.

If by "secret" those who apply the term mean dedicated, set apart and hallowed—not to be profaned by curiosity seekers, open only to members of the Church in good standing, held sacred and inviolate as veritable Houses of the Lord—if this be what is meant by "secret" as the term is applied to Latter-day Saint Temples, then must we plead guilty to the charge of having secret Temples.

But if "secret" connotes to the mind of him who applies the name, that which is mysterious, clandestine, hidden, under cover, cabalistic, shrouded and suppressed—accessible only to an oligarchy, an inner few—then, Temples of the Lord, erected and maintained by the Latter-day Saints, are not secret.

Richard L. Evans

A SUCCESSFUL SEARCH FOR TRUTH

Elder Ervin R. Stoker, Ulster District

Of interest to Christians everywhere should be the reasons given by a proselyte for his having abandoned one religion to embrace another. Reference is not made here to that type of

individual who flits, like a leaf on a March breeze, from this creed to that, but to one who was staunch in the church of his choice until he realized the need for something better and commenced a successful search.

Why is it that men leave the church of their fathers and join the Church of Jesus Christ of Latter-day Saints? Why is it that people who were once emphatically non-"Mormons" are now devout Latter-day Saints? In answer to these questions let it suffice herein to give the reasons of Brother Thomas Nelson of the Belfast Branch, Ulster District, for having allied himself with the Church of Jesus Christ of Latter-day Saints—not because the story is unusual, but because it is typical of many. Brother Nelson's words follow:

"In 1921 during a religious revival in Ireland I considered myself to be 'saved.' I had been an active member of a church popular among Protestant denominations. My voice was lifted on many street corners of Belfast as I besought my fellow-men to come into the fold and be 'saved.'

"Being a student of the scriptures, however, I realized with increasing concern that what my church was preaching was not what the Saviour and His disciples taught. I found nothing in the Bible to lead men to believe that they were 'saved' before they had engaged in good works and endured unto the end. Also, the New Testament teaches the necessity for baptism by immersion, while the organization to which I belonged held that baptism in any form was unnecessary. There were many other differences, so I left in search of the 'only true Church', but was disappointed in my investigations; there were always divergences from the 'true plan'—the doctrines of men mingled with the teachings of the Saviour—and I concluded that the true Church of Christ was not upon the face of the earth.

"I held that view for some time, but one day about two years ago I met an Elder of the Church of Jesus Christ of Latter-day Saints. I could see by his life that he had something that I wanted—'by their fruits ye shall know them.' When he explained the doctrines of his religion I realized that they coincided with my ideas, conceived from reading the Bible, of the true Church of Christ.

"I had heard much of an unfavourable nature about the 'Mormons', and it was difficult at first for me to take their beliefs seriously; but, as I investigated, the truth came to me with increasing clearness, and I could do no other than realize that what the world calls 'Mormonism' is in reality the Gospel of Jesus Christ. And, greatest of all, God saw fit to give me a testimony by the power of the Holy Ghost to know these things for a certainty—that my Redeemer lives, that Joseph Smith was and is a prophet of God, and that they who reject his testimony do so at the peril of their future happiness.

"I now hope and pray that, as I have been made happy in the knowledge of these things, I may be instrumental in helping others to see the light and share the joy that this assurance brings into the lives of men."

In such fashion is the voice of Brother Thomas Nelson lifted up to tell his fellow-men of the happiness that has come into his life. In cottage meetings, in street and hall meetings, he is ever willing to tell of his conversion and to bear testimony to the actuality of the gospel restoration.

There are many who, after hearing Brother Nelson's story, ask—

"Did you not say that you once professed to be 'saved'?"

"Yes."

"Did you not think that you were right then, and did you not change your views?"

"Yes."

"Well, how do we know that you will not change again in your professed beliefs? How do you account for such changes of opinion?" Brother Nelson's answer is ready:

"It was an opinion that I entertained when I *thought* I was 'saved'; but to say that the teachings of the Church of Jesus Christ of Latter-day Saints are true is not an opinion—it is truth, and I *know* it to be such, for the Lord has borne witness of it to me, and I bear this testimony to you."

LEEDS CONFERENCE

NOTWITHSTANDING the heavy snowfall and unfavorable weather generally, the three public meetings of the Leeds District Spring Conference, which were held in the Carlton Street Boys' School, Bradford, on Sunday, March 11th, were well-attended, there being present a goodly representation from all branches of the District, and a large number of interested inquirers. President John A. Widtsoe traveled from Mission headquarters to attend. District President Elmer O. Zollinger and the following Traveling Elders were also present: H. Gardell Jacobson, James O. Hawkins, Heber M. Fackrell, Merrill Sandberg, William E. Egbert, Morris D. Ogden, LeRoi G. Barclay, Melvin E. Dunkley, John D. Ford, Alden J. Kirkham and Nephi Cutler, all of the Leeds District; Laurence Peterson of the Birmingham District and Noble L. Chambers of the Manchester District.

"Salvation for the Dead" was the well-arranged and excellently rendered theme of the forenoon meeting. During the development of this vitally interesting and important subject, the universal nature of salvation, and the vicarious ordinance work for those who have died without knowledge of the Gospel, which is being performed in Temples of the Latter-day Saints in this

dispensation, were clarified in a commendable manner. President Widtsoe continued the theme in his remarks, and dwelt especially upon the need of collecting the genealogical records of our families.

According to custom, in the afternoon meeting the District President read a statistical report covering District activities of the past six months. This summary gave evidence of consistent endeavour and gratifying results. In this, as in all the sessions, Traveling Elders, and resident members representing the Priesthood and the Auxiliary organizations, were called upon to speak briefly. Fervent testimonies, showing steadfast devotion to the latter-day work of the Lord, were voiced by these faithful and active servants. The Mission President discussed the opportunities offered by the Church for self-development, and for helping others.

Increased attendance marked the evening gathering. The Mission President devoted his time to the fundamental principles of the Gospel and the power of the Gospel to improve and advance human lives.

During the intermissions between the larger gatherings, special meetings of the Priesthood, of the Relief Society and of Mutual Improvement Association workers were held.

The Bee Hive Girls of the Clayton Branch and others, who contributed appropriate music, were deserving of special commendation. The sisters who provided luncheon for visitors also rendered praiseworthy service.

The missionaries met with the Mission President on the following day to receive instructions, to render reports and to express their attitude toward the work; each one voiced a desire to go forward in the service of the Master.

H. Gardell Jacobson, District Clerk

TEMPERANCE

Note: This article is taken from the first number of the *Millennial Star*, May 1840, and was written by Parley P. Pratt, the first Editor of the publication, which was then a monthly.—Editor *M. S.*

Landing in a certain town in England from a distant country not long since, I felt my heart pained for the multitude of beggars and of other persons apparently in distress, who almost thronged the streets.

From feelings of deep sympathy I was led to inquire the reason of so much want, and why human beings, the noblest work of God, should exist in such multitudes without the means of comfortable subsistence, while even the sparrows and ravens are remembered by the Great Author of their existence; and even

the grass of the field is decked in beauteous robes by His beneficence.

Surely, thought I, there is something radically wrong. Either God has been unwise in creating people without creating means sufficient for their subsistence, or there is some terrible mismanagement in the government under which they live, or else the people have by some means greatly erred from the ways of wisdom and prudence, and brought this misery upon themselves.

But passing onward through the different streets, still pondering the subject in my heart with no other ordinary feelings, hardly decided whether to charge this fact upon Providence, government or people, I was often interrupted in my train of thought by signs and advertisements something like the following: Spirit Vaults; Wine and Liquor Store; Importer of Foreign Spirits; First-rate Brandy; Best of Spirits; Rum, Gin, Wine, Brandy, Irish Whiskey, Beer and Spirituous Liquors of Every Description Sold Here, etc. Seeing such signs at almost every step, I inquired what all this could mean. What strange inconsistency! The people wanting bread and clothing—the country unable to support its poor, and yet all these spirit-shops supported! It cannot be, unless the people have lost their reason, and gone mad.

But it must be that these shops are supported, or they would not be here. The mystery was now solved—Providence was not in the blame; He had provided enough and to spare. But the people are perishing by their own folly.

Now, people of England, I ask you, would not the cash you pay for spirits and tobacco be a sum sufficient to relieve all the suffering poor, the lame, the blind, the sick, the widow and the fatherless? Then why not dispense with these needless things altogether and tax yourselves with the same money to give to those in distress, and thus dry the tear of sorrow from the disconsolate widow and the helpless orphan, while they rise up and call you blessed?

WHAT IS A CHRISTIAN?

Elder Robert H. Summers

In company with a few friends the writer was recently discussing matters religious, and the question was asked: What is a Christian? The answers given were many, such as: One who follows Christ; a person who goes to Church; a true believer. Some of the party were not satisfied with the replies, and one of them turned to the writer and repeated the query: What is a Christian?

"Christian" was a term applied to former-day saints in a spirit of derision and contempt. To-day the title is accepted by all peoples, regardless of sect or creed, who profess to believe in

Christ. But let us go "to the law and to the testimony"—"Ye are my friends, if ye do whatsoever I command you", said the world's Saviour; and therein lies the key-note of true Christianity.

There is a class of people to-day who, like the Scribes and Pharisees of old, love darkness more than light—blind guides leading the blind and preaching that which is contrary to the "pure and undefiled word of God." "This people," said the Master, "draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."

When the Master was upon the earth many followed Him, but few obeyed Him. "Man measures progress by numbers, by intellect, by power; God measures by obedience." Obedience is the first law of heaven. A Christian, then, is not so much one who *believes* in Christ as one who *obeys* Him.

As Christians we must have faith in the Master; we must repent, even to our very thoughts; we must be born again of the water and of the Spirit at the hands of one who has been divinely commissioned with the Holy Priesthood to act in the name of the Lord. A Christian is one who *obeys* the prescribed plan of our Lord and Saviour Jesus Christ. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but *he that doeth the will of my Father which is in heaven*"—is a Christian.

FROM OTHER MISSIONS

Armenian—A recent communication from President Joseph W. Booth of the Armenian Mission comments favourably upon the outlook for active missionary work in the Holy Land. Although President Booth and his wife are the only regularly appointed missionaries of the Church of Jesus Christ of Latter-day Saints in Palestine at the present time, movements of the past few months, the letter states, have called forth many inquiries and some opposition, both of which are interpreted as good omens.

South African—The statistical report of the South African Mission for January, published in the *Cumorah Monthly Bulletin*, the official organ of that far-away Mission, shows commendable endeavour on the part of the missionaries of that land. An interesting slogan has been adopted that will doubtless give impetus to the work as a whole, although it directly pertains to only one missionary activity; it is as follows: "A thousand copies of the Book of Mormon in a thousand new homes this year." The South African is one of the extensive Missions of the Church; distances are great and the labourers are few, but the work goes steadily onward. President Samuel Martin was scheduled to

begin his fourth tour of the Mission on March 7th; according to plans he will travel for three months over a distance of 5,576 miles by rail on his main journey, with many additional local trips.

FROM THE MISSION FIELD

Transfers: The following missionaries have been transferred from and to the Districts specified: Elder A. Wesley Davis, Bristol to Newcastle; Elder H. Gardell Jacobson, Leeds to Bristol; Elder Elmer W. Marriott, Manchester to Norwich; Elder Alva L. Ritchie, Birmingham to Leeds; Elder Amos B. Robinson, Newcastle to London.

Releases and Departures: The following missionaries have been honourably released and departed for their homes in America on March 13th aboard the *Leviathan*: From Southampton—Elder Horald G. Clark, who has laboured in the French Mission and in the Norwich District of the British Mission. From Cherbourg—Elder Eugene R. Budge, who has laboured in the Manchester and Newcastle Districts; Elder Seth W. Pixton, who has served as Traveling Elder in the Birmingham District and as Secretary and Treasurer of the European Mission in the Liverpool office; Elder Rulon F. Thompson, who has spent his entire mission period in the Birmingham District.

Doings in the Districts: *Birmingham*—At a baptismal service, held in the Handsworth Chapel on March 3rd, seven persons were baptized by President Heber J. Matkin and Elders Laurence Peterson and Percy F. Hill, and confirmed by President Matkin, Traveling Elders Kenneth H. Smith, Alva L. Ritchie, Herbert W. Carter, Arthur T. Coleman and resident Elders Norman Dunn and Robert L. Dunn.

Leeds—A sale of work, in connection with which a supper was given, was held by the Bradford Branch Relief Society on Saturday evening, March 10th. The enterprise received liberal support from members and friends of the entire District.

Sheffield—A social evening was enjoyed by the members of the Church in the Barnsley Branch on Saturday, March 10th. Sunday School and Mutual Improvement Association workers provided a pleasant evening's entertainment in verse, song and sketch.

The Sheffield Branch Sunday School held its semi-annual social on March 10th. Immediately following a luncheon, which was served to all in attendance, the children entertained their parents and elder members with a delightful program. At the close of this rendition each younger member of the Sunday School was presented with a book in acknowledgment of the

excellent work accomplished during the past six months. A large number of enthusiastic workers were present.

Branch Conferences: Of the Barnsley Branch, Sheffield District, on March 11th. President Cecil B. Kenner and Elders LeRoy S. Taylor, William F. McKelvey and R. LeRoy Blamires were in attendance. "The Word of Wisdom and the Law of Tithing" were stressed in the opening session.

Of the Darlington Branch, Newcastle District, on March 11th. "I Know that My Redeemer Lives!" was the theme of the conference. District President Charles E. Alsop, Traveling Elders Amos B. Robinson, Henry R. Price and Alton Linford and Branch President Thomas Dinsdale made appropriate remarks.

Of the Holloway Branch, London District, on March 11th. "Witnesses of the Book of Mormon" was the main topic of discussion. The speakers were President Clinton L. Mills and Elders June E. Bartlett, Joseph F. Parrish and J. Willard Harmon.

Of the Northampton Branch, Birmingham District, on March 11th. "Ancient and Modern Prophets" were discussed by members of the Sunday School in the forenoon gathering. President Heber J. Matkin and the following Traveling Elders were present: Kenneth H. Smith, Thomas E. Paskins and R. LeRoy Fletcher.

Note: Elder Leonard F. Sanders did not arrive aboard the *Leviathan* on March 9th with the party of missionaries for the Netherlands Mission, as was recorded in the *Millennial Star* of March 15th.

DEATH

MORRIS—Brother Thomas John Morris of the Liverpool Branch, Liverpool District, passed away on March 14th at the age of twenty-six. Brother Morris had been a faithful member of the Church since his baptism in 1909. Funeral services were held under the direction of Elder Ralph V. Chisholm at the family residence on March 19th. Elder Chisholm and Elder Richard L. Evans were the speakers; Elder Weston W. Taylor dedicated the grave.

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